THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein*" (HOSEA 14: 9).

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TILL DEATH DOES YOU PART.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

IT is not good that man should be alone.

This is the word of God. It is inscribed on the first page of human history. The affirmation was given special application to the marital state, whereby the perpetuity of the race would be insured in the distinctive family order. To this end, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2: 24).

At the very beginning of man's existence as an embodied spirit, the Divine fiat against promiscuity in the association of the sexes was promulgated. Anthropologists aver that even in the most primitive communities kinship was recognized as an established feature, and laws relating to the sexual relationship obtained.

The family unit is therefore the universal order amongst mankind, and is of Divine establishment. Both the Mosaic code and the law of the gospel, in which it was fulfilled and superseded, recognized the sanctity of family ties and prescribed regulations for the maintenance thereof.

The family institution comprises more than the wedded union of husband and wife with its mutual obligations and responsibilities. The status of parenthood is the flower of family existence, while marriage was but the bud. Under the revealed law parents are as truly answerable to God for the adequate discharge of duty to their children as for the faithful observance of the marriage covenant respecting themselves.

Within the family established and maintained according to the Divine word, man and woman find their holiest and most ennobling

happiness. Individual development—the education of the soul for which earth-life has been provided—is incomplete without the impelling and restraining experiences incident to the responsibilities of the wedded and parental state.

Is the family relationship to end with death?

Are husbands and wives to be separated, and the mutual claims of parents and children to be nullified by the grave?

If so, then surely the sting of death and the victory of the grave are enduring verities: for the dead would be lost to us and we to them. Such a conception affords ample explanation of the prevalence of black at funerals. The sombre pall and sable trappings are all in place if bereavement on earth means everlasting separation.

The dread assumption—let us not say belief, for who does not hope that a brighter destiny awaits us?—has been fostered by custom and ignorance, and even taught as doctrine by substituting the precepts of men for the word of God. It is embodied in the marriage ceremony, wherein the officiating minister, addressing the principals at the moment of their supreme concern, says: I join you in the bonds of matrimony until death does you part.

How like the thud of clods upon the casket in an open grave! Must we tolerate the shadow of death as an intruding guest at every wedding?

Verily so, if marriage be nothing more than an earthly contract, regulated by law solely as a human institution; for no legislature, congress, or parliament of men, no synod, church council, or ecclesiastical hierarchy of human origination, can legislate or administer ordinances of other than earthly validity. To claim jurisdiction in post-mortal affairs on the basis of human assumption is both sacrilege and blasphemy.

The current marriage ceremony, uniting the parties until death does them part, is framed in consistency and propriety. As an institution of men it is honorable and legally binding. And so are all the obligations and endowments resulting therefrom, including the exalting status of parenthood. But all such relationships are to end with death if validated only by man's authority. Can we consistently affirm that if the grave terminates the claim of parents upon each other it shall not likewise end the claim of parents upon children, and of children upon parents?

But behold, there is hope! God has provided a way by which the family unit may survive the grave and endure throughout eternity. It is the Divine intent that marriage be an eternal union, and that the relationship between parents and offspring shall be made valid in the hereafter as here.

We affirm that the Holy Priesthood has been restored to earth by direct dispensation from the heavens, and this in accordance with prophecy and Scripture, and that the authority of this Priesthood, when administered as God has directed is effective both on earth and in heaven (Compare Matt. 16: 19; 18: 18).

We affirm that even as baptism, when administered as our Lord prescribed, by those invested with the Holy Priesthood, shall be a means to salvation beyond the grave, so other ordinances, including the sealing of wives to husbands and children to parents, may be authoritatively solemnized so as to be valid after death. To this effect hath the Lord spoken respecting the everlasting covenant, which embraces marriages for both time and eternity:

"Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world. Therefore, they are not bound by any law when they are out of the world. Therefore, when they are out of the world they neither marry nor are given in marriage * * * And again, verily I say unto you if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise * * * it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds for ever and ever" (Doc. and Cov. 132).

MINUTES OF THE MANCHESTER CONFERENCE.

THE semi-annual Manchester conference was held in the Co-operative Hall, Downing Street, Manchester, March 2nd, 1919. There were in attendance, President George F. Richards, of the European Mission; Elder J. M. Sjodahl, of the Liverpool office; President Arthur D. Evans, of the Manchester conference; Elder Harry Greenall, of the Leeds conference; and Elder Walter Roberts, who succeeds President Evans. President Evans conducted the meetings.

The Sunday-school session commenced at 10:30 a.m., by singing, "The day dawn is breaking," and invocation by Elder J. L. Jackson. Continued by singing, "Oh, holy words of truth and love." A concert recitation was led by Sister Amy Diggle. The Sacrament was administered by Elders Arthur Johnson and Tom Beverley, assisted by Elders John E. Simpson and B. W. T. Norman.

Recitations were given by Florence Connelly, Rochdale branch; May James, of the Manchester branch, and Marion Baron, of the Hyde branch. A violin selection was rendered by Sister Amy Diggle, and a piano solo by Sister Kathleen Saxelby, of the Manchester branch. Sister Emma Wiseman, of the Oldham branch, gave a talk on the signs preceding the second coming of

Christ. Vivian Johnson, of the Oldham branch, recited the 23rd Psalm.

President Evans then spoke a word of welcome and reported the Manchester conference in an excellent condition.

President Richards expressed his pleasure at being present, and spoke of the various organizations in the Church. He said they all need encouragement. All must take care of themselves. We all have souls to save of our own, and we have a duty which we owe to ourselves, and that is to attend to every religious responsibility devolving upon us. We should attend to our prayers, publicly, and in secret. The speaker went on to say that in partaking of the Sacrament we partake of the emblems of the body and blood of Christ. We witness a willingness to bear His name and always remember Him, and to keep His commandments. If we love the Lord, we will keep His commandments. God loves us with all His heart, so much so that He gave His Son to a life of sorrow, that we might live.

Elder J. M. Sjodahl expressed his pleasure in having an opportunity of meeting, once more, with the saints in the Manchester conference, before leaving for the valleys of the mountains. He then referred to his previous missions in the Church—to the Holy Land, Switzerland, and Sweden—and said he was exceedingly thankful for the privilege of performing a mission in Great Britain. He said he felt younger, stronger, and more hopeful at the end of this mission than he did at the beginning thereof.

Closing hymn, "Now let us rejoice in the day of salvation." Benediction by Brother Joseph Wiseman.

The afternoon session commenced at 2:30, by singing, "The happy day has rolled on." Prayer by Elder Tom Beverley. Continued by singing, "How firm a foundation." President George F. Richards presented the names of the general, mission, and conference authorities. All were unanimously sustained.

A solo, "The Vesper Hymn," was rendered by Sister Elizabeth Gleave.

President Evans was the first speaker. He first said he desired to leave his testimony with the saints, and then he pointed out that this Church does not teach baptism by immersion for the remission of sins, only because it is so taught in the sacred books, but because John the Baptist appeared to Joseph Smith and Oliver Cowdery in this dispensation and laid hands upon them, and because the Lord had spoken to His servants in this dispensation authorizing to teach that doctrine. Peter, James, and John also have appeared in this dispensation to Joseph Smith, and conferred the Apostleship upon him. The speaker went on to set forth the conditions preceding the coming of Christ, as prophesied by many of the ancient prophets. He then stated that in "these days" the God of heaven would set up a kingdom, as is recorded by Daniel in his interpretation of King Nebuchadnezzar's dream. These

conditions are manifest in the world to-day, he said, in confusion, and contention, instead of unity and harmony. But God's house is a house of order.

A solo entitled, "Tired Hands," was rendered by Elder Walter Roberts.

Elder Roberts, the next speaker, said that it is necessary to be united in the work of the Lord in order to progress, because this influence will be felt both outside as well as inside the Church. The lives we live will prove to the world whether there is anything in "Mormonism" or not. He referred to Paul's epistle to the Hebrews, wherein the Apostle warns against laying again the foundations of repentance, etc., and exhorts the saints to go on to perfection. There is no place for idleness in the Church, for we have a great work to perform, a great message to preach to the world.

Mr. Hugh Jones sang a solo entitled, "Star of the East."

Elder Harry Greenall, in comparing some of the teachings of the Latter-day Saints with those of other denominations, referred to the doctrine of infant baptism. He said all must comply with the ordinance of baptism, but not until we reach an age of accountability.

President Richards read from the Book of Mormon, Moroni 8, concerning infant baptism, strongly condemning that ceremony.

Closing hymn, "Praise to the man who communed with Jehovah." Benediction was pronounced by Brother B. W. T. Norman.

The evening session commenced at 6 o'clock by singing, "Come, come, ye saints." Prayer by Brother Jesse Wiseman.

A duet, "Jesus, lover of my soul," was rendered by Brother and Sister Walter Roberts.

Elder J. M. Sjodahl, who was the first speaker, read and commented on a section of the 11th chapter of the Gospel of John, and called special attention to the 52nd verse, in which the Apostle states the twofold object of the death of the Son of God on Calvary, viz., first, that He might bring forth an atonement for the sin of the world; second, that He might gather together in one, God's scattered children. The speaker then pointed out that the adversary has always endeavored to divide God's children and bring about schisms, strife and contention, while our Lord has tried to gather them, and make them one in all things. He exhorted the Saints to unity and harmony, and testified that the coming of the Lord is near at hand. He closed by thanking the saints for their support of the *Star* during his connection with that venerable Church publication, and bespoke for his successor, Elder Junius F. Wells, the faith, prayers, and support of the saints in this mission.

Sister Flossie Roberts rendered a solo entitled, "Sunshine and rain."

President George F. Richards was the concluding speaker. He

prefaced his remarks by observing that it was a great satisfaction to be right on any question, and a great disappointment to have been wrong. Most people, he said, like to be able to say, "I told you so." A question arises, he added, as to how we may gain salvation, and the time will shortly come when we will know whether we have been right or wrong. The Latter-day Saints, President Richards went on to say, have great satisfaction in knowing that every principle they teach can be proved by the Scriptures, and in the end, he said, even if we are mistaken, we are as well off as they are, who are not of us. The speaker then took up the subject of pre-existence—a subject but imperfectly understood or known in the world. For proof of this principle he first referred to the Mosaic account of the creation. We read that every plant, every herb in the field, was created before it grew, for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. Although man had already come into existence, the Lord, we are told, formed man and breathed into his nostrils the breath of life, and he became a living soul. This shows that man had an existence before the creation of his earthly tabernacle. The speaker next referred to the great council in heaven, where the plan of salvation was agreed upon, and to the contest between Michael and the adversary, and their respective followers. This was before we were born in the flesh. There is, the speaker said, further evidence of pre-existence in the Pearl of Great Price. No principle, he said, is taught in the Scriptures more clearly than this. Paul, the speaker said, reminds us that we have a Father of the spirits, as well as fathers of the flesh. That is the key to it. The fall of Adam, said President Richards, was understood before the foundation of the world, and therefore Jesus Christ was chosen to redeem mankind from the effects of the fall. Christ became the Author of eternal salvation to all those who obey Him. The speaker, further, pointed out that the present conditions in the world, of which prophets of old had spoken, were due to the fact that people would not endure the sound doctrine, and that what remained was mostly a dead form. He substantiated this assertion by quoting the well-known opinion of the Anglican church fathers to the effect that the church had been in idolatry for eight hundred years, or more. The time will come, President Richards said in conclusion, when there will be a great disappointment to some, and justification and satisfaction to others. Let us, then, be true to the Lord and all that He has revealed.

Closing hymn, "O my Father."

Benediction by President George F. Richards.

ETHEL BATKIN, Secretary, pro. tem.

THE more one uses for the benefit of others, the more one possesses. The more one gives to fellow-men, the more one has.

WHAT "MORMONISM" STANDS FOR.

"It is impossible to take up all the misrepresentations given to the world by anti-'Mormon' preachers and writers. They have one merit: They stir up interest in what is called the 'Mormon' question. People are led thus to investigate and many of them find out the truth, and unite with the people who are so greatly maligned. Our doctrines are open to the world. They are not secret or clothed in mystery. We proclaim the pure gospel of Christ as revealed from heaven in these last days through the great Prophet of the nineteenth century, Joseph Smith. We invite all mankind to look into our teachings, and promise all who obey them a witness of their truth by the power of the Holy Ghost, which makes men free indeed.

"We love our country and pray for the perpetuity of its government, we support its institutions, we venerate the Constitution. We are proud of our State, and no one on the face of God's footstool need fear the growth and spread of 'Mormonism,' for it is the truth revealed anew from heaven, and it promotes freedom, peace, industry, temperance, faith, hope and charity, and stands for human rights, the salvation of mankind, and the glory of the Most High God."—*From Statement by First Presidency, April* 9th, 1911.

A TESTIMONY.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3: 10).

Here we have the word of the Savior, promising that if we keep His commandments and do His will, He will be our Rock and our Shield in the hour when trials and temptations come upon us. He will protect us from all harm. Let us be firm, and put our trust in God, notwithstanding the trials that may cross our path. They are sent us to try our faith. Let us keep our covenants, and pray that we may be able to love even our enemies, and to do good to those that hate us. This we cannot do in our own strength, but if we go to God in prayer, in meekness and humility, and trust in Him, He will give us the strength we need, and enable us to endure until the end.

Bradford. KATHLEEN COLLINS.

So long as we love, we serve; so long as we are loved by others, I would say we are well-nigh indispensable; and no man is entirely useless while he has a friend.—STEVENSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 13, 1919.

EDITORIAL.

CHANGE OF CONFERENCE DATE.

PLEASE take notice that the date of the Liverpool conference has been changed from the 16th to the 23rd of March, 1919.

GEORGE F. RICHARDS, President of the European Mission.

AN INDIAN CRITIC OF THE WHITE MAN.

ACCORDING to the Book of Mormon, the Indians of America were, at one time, highly civilized. Their religions and social institutions, their skill in building, in weaving, in agriculture, in stock-raising, and in making various kinds of ornaments; their laws and customs, their literature and scientific attainments are all on record in that sacred volume, and it is evident that they were far advanced in civilization, until, through strife and devastating wars, all was lost, and the people became benighted savages.

That the Book of Mormon contains the historical truth concerning the Indians, is amply attested by the ruins that are still left in the wilds of Central and South America, which testify to the existence, formerly, on those continents, of civilizations that may be compared to those of ancient Egypt and Babylonia, and it is a significant fact that no book known to man, except the Book of Mormon, gives even a plausible explanation of the origin of those ruins, or attempts to draw aside the veil of mystery that hides the history of which they are the monuments.

We are reminded of the great past of the Indian race, by reading in a recent number of the *Literary Digest*, some extracts from an article written by a Red Fox Indian, Chief Skiuhushu, and published by *The New Church Messenger*. This gentleman has had a two years' course at a Bible Training School in New York, and it is said that, on a recent occasion, he addressed an audience of no less than 35,000 people, in that city.

In the article quoted, the Chief expresses the belief that the white man's religious and social system has broken down, and that this is proved by the war that we have just passed through. He thinks that we might improve our institutions, if we would regenerate both our economic and spiritual forces on the basis of the ideals offered by the American Indian. In the days of Columbus, "The red races held in their hands the true key to democracy," but the white men came with their hatred of freedom

and their iron laws; and made the world a prison for themselves no less than for the Indians. He admits the eminence of the white races, in their systems of education, in music, literature, and sciences, but with these achievements, he says, we are but "slaves" and "savages." To quote his own words:

"The edict of our modern life is that no man has a right to be free. We are all slaves to one another, from the millionaire to the day-laborer. It is, indeed, astonishing that man should deliberately perpetuate the slavery of his race by failing to recognize the fact that he is born into the earth-life for the purpose of spiritual development, not that he might conform to human schemes and invention of materialistic tendencies. This was Jesus's teaching. And Emanuel Swedenborg strongly points this out in his many messages to the people of the world. Man has deliberately ignored the basic principle of nature's economy—namely, the right to live. The civilization of exclusiveness, for which might have been substituted right and justice which permits one man to live while his neighbor starves, makes entirely for material development, not spiritual development. * * * Our true development does not come by way of the present so-called civilization. On the contrary, our civilization is one of strife and antagonism and exclusiveness which benefits the few to the detriment of the human race; for when individuals deny one another the right to exist on earth, what can we expect of nations?"

Speaking of the "economic basis of life," as opposed to the present arrangement under our civilization, Mr. Skinhnshu quotes a paragraph from a speech delivered by Sitting Bull, the famous Indian warrior, at Fort Yates, before the peace council. He said:

"This land belongs to us, for the Great Spirit gave it to us when he put us here. We were free to come and go, and to live in our own way. But the white men, who belonged to another land, have come upon us and are forcing us to live according to their ideas. Suppose the white man was forced to live differently? This is an injustice. This life of white men is slavery. They are prisoners in towns and farms. The life my people want is a life of freedom. I have seen nothing that a white man has—houses or railways, clothing, or food—that is as good as the right to move in the open country and live in our own fashion."

Skinhnshu suggests that we ask ourselves whether there may not be a word of truth in this arraignment of our civilization, by the savage warrior, bound as we are by it, he says, to a regime of continual strife, antagonism, and oppression; to one of disease, degeneracy, suffering, and want; one in which the public is ever at the mercy of ignorant, unscrupulous individuals, who by means of the monopolization of the earth's natural resources make and alter the laws to suit their own convenience, and, under the protection of those laws govern by might, so that the individual has no control over the natural resources of the earth.

The Chief places side by side with this picture, another. He says:

"A country where every man is welcome to his rightful share

of these resources, enough to supply his wants, enough for the supreme development of his ideals; a country where there is an abundance of life's necessities for all, where wild animal life abounds and where waters teem with fish and are free of contamination; a country where life is long, where there are few crimes, few prisons or asylums or other institutions, and few taxes; a country where honor prevails and men are beholden unto God alone; where men are free to go and come at will, where they may work as little or as much as they please, where there is no drudgery except what is self-imposed, where the simple material necessities of life are within the reach of all, and men may devote the greater part of their days to the development of their minds and bodies, making of them the sacred shrines and temples which the Supreme Being intended them to be, and not bodies of lust. This is no idle fancy, no commercial dream; it is the actual and normal earthly condition which nature intended man should inherit, through the process of his evolutionary development on earth."

We cannot follow the reasoning of this Indian critic of the white man's civilization in all its particulars, though it is easy to understand that, from his point of view, the red race has been sinned against by the white, and that the reconciliation is not yet complete. Some day, however, the Indian will know that the settlement of America by the strangers from across the sea was God's method of bringing salvation to His red children, just as the sending of Joseph to Egypt by his brethren, though a fearful wrong, resulted in good in the end. And then the Redman will be fully reconciled to his white brother.

But, though exception must be taken to some of the views he holds, the quotations made are of interest, for several reasons.

In the first place, they indicate a far advanced intellectual development, justifying the conclusion that a race which brings forth individuals capable of having so clear an understanding of the prevalent conditions in the world, and of expressing their thoughts clearly, and forcibly, is not a race doomed to extinction. Such intellectual qualities in this gentleman prove that his race has a great past, such as the Book of Mormon gives us to understand that the Indians may boast of; for a stream does not rise any higher than its source. It also makes it clear that a great future may still be before the red race, as the Book of Mormon predicts.

In the second place, the views expressed by the Chief, suggest the possibility, at some future time, of a race war in America. God grant that it may be averted, as it can be through the influence of the gospel. But it is to be feared that, if the Indians are being taught to regard the white man's civilization with contempt, and to hate the bearers of it, as slave-drivers; and if they should find leaders capable of organizing them, then a race war might yet break out in America. May the day never come!

From another point of view also, the quotations are very interesting. The Chief says that our institutions might be improved

by reconstructing them in accordance with the ideals of his own race.

Yes, in accordance with the ideals held by the ancestors of the Indians, during their golden era. Those ideals are set before us nowhere, except in the Book of Mormon. And we are, therefore, absolutely correct in saying, that the Book of Mormon must be studied by all who desire a knowledge of them.

Some of these ideals are stated by Nephi, an American prophet:

"For we labor diligently to unite, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do. And notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled."

They had the priesthood, the sacraments, and the spiritual gifts. They had, as has been shown in an article by Dr. James E. Talmage, a true democracy, and they had, at one time, a long-continued era of peace and righteousness—a foretaste of the Millennium. According to the records in the Book of Mormon, the Nephites prospered and grew in material wealth, all of which was held in common, according to the order of God. They colonized and spread far abroad. They were rich in spiritual gifts, and brotherly love prevailed.

Such were, at one time, the ideals of the former Indian inhabitants of the American continents, as recorded in the Book of Mormon, and they are the only ones worthy of adoption as patterns for the reconstruction of modern institutions. Surely, the present distinctively Indian conditions, whether social or economic, cannot be held up as patterns. But if the ideals of the ancient Indians, as we know them from the Book of Mormon, were adopted and applied to our daily concerns, our institutions would certainly be greatly improved in many respects.

The Book of Mormon, we may say, in conclusion, is a divine message and the harbinger of the new era, which the best men and women of all races are longing for and expecting, according to the Word of God.

J. M. S.

A MESSAGE TO THE HOME.

"TRAIN up a child in the way he should go, and when he is old he will not depart from it" (Proverbs 22:6. See also Doctrine and Covenants 68:25-30).

This message is to the home, or dwelling place, which of necessity implies that one or more individuals reside therein. There may be two personages, or there may be more in the home. To some it may mean a very lonely place, indeed, while to others, home may imply companionship of father, mother, brothers and sisters.

It has oft been said, "What is home without a mother?" I can hardly conceive of such a condition, for it has been my privilege, thus far in life, to enjoy a mother's care and affection. Thus far, my father has wielded a most powerful influence in my life. The advice, counsel, and sound teaching of my youth have come back to me with a dynamic force, and I see that, after all, they are the foundation upon which I must build my structure, whether it be of straw, wood, stone, or those elements which shall endure.

I realize, however, that there are those who have not been so fortunate as myself, in having and enjoying this parental love and care through those tender years. They, undoubtedly, realize better than I do just what they have missed. They realize to the fullest extent the yearnings or cravings of the soul for parental love. Who has not seen in the face of the motherless that tender longing, especially when they are in the company of children who enjoy such a blessing?

Still, my message is to all, and may these few thoughts aid each and all in receiving and enjoying the tender, parental care and loving companionship of Him who is the Father of all. To those who feel alone in the world, I would say, Seek the companionship of your heavenly Father, through the medium of the Holy Spirit, which permeates the universe, and sweet, indeed, will be your communion.

Not many years ago, the Church advised that each and all appoint one evening each month as home-evening. The object of this home-evening, was that the occupants of each home, whether many or few, should assemble and unite in worshiping the Lord. No fast rules were given, but each home was accorded the privilege of forming its own rules of procedure.

I remember very well the first home-evening we enjoyed as a family. The family had unitedly agreed that the first Tuesday of each month be set apart for our home-evening. Finally, the time had come. Father, mother, three sisters, two brothers and myself were present. You say, "quite a branch." Yes, but if there are not so many at your home, that is no reason why you should not have just as good a time.

Father conducted the evening, and we began by singing, "Come, listen to a Prophet's voice." We then prayed, all of us, Father leading with a few words at a time, that we might all repeat in concert after him. This, to teach us how to pray, which I have since appreciated very much, for, really, we must be taught how to pray. Other songs were sung, and I do not know when they sounded so good to me, as then. Father then read the Scriptures relative to the coming forth of a book, explaining how these Scriptures and prophecies of old had been literally fulfilled in the coming forth and translation of the Book of Mormon, under the hands of the chosen and inspired Prophet, Joseph Smith. This, I remember, came as a revelation to me, strengthening my faith in

the Scriptures and prophecies: also creating an interest in the same.

Mother then spoke very feelingly of her joy and appreciation of having such obedient children who seemed to enjoy and appreciate the home and comforts, which they (our parents) with labor and sacrifice had established for our good. She spoke of the pleasure and joy which came to them in seeing that we would rather spend our evening at home than elsewhere.

Gracious! My thoughts traveled like lightning, and I remembered all that mother and father had done for us, and I also remembered that, at times, I had forgotten, and probably spoken a harsh word. How it must have pierced the heart of those who love me most! How my actions at times, when I was not too careful, must have brought sorrow to those dear ones! A big lump came in my throat; I swallowed hard. I believe a tear came, but I know this, that a resolution came into my soul. It was this, that from that time father and mother should know, not only by my actions, but I would tell them not only once, but many times, how much I appreciated what they had done for me.

This, with the exception of a closing hymn, was the main feature of our first home-evening. As time went by, however, we were all encouraged to take part. Recitations, solos, and quartettes were rendered, lessons were taken up. Then there were always problems of the home and family life to be discussed. These home-evenings were greatly enjoyed and looked forward to by all.

Not long since, my companion and myself were staying over night with a family of saints. After the evening meal, when we had enjoyed a few moments' chat around the fire, the father asked if we would mind joining them, as this was the night they usually had a meeting among themselves. We were delighted with this privilege, and spent a most delightful and instructive evening. The procedure was something similar to that in the home-evening I have described above.

Brethren holding the priesthood, and mothers in Israel, let us put our houses in order. Fatherhood and motherhood mean something to ourselves and posterity. Let us take heed unto ourselves, and the little flock which God has granted to our keeping. Let us remember that, after all, they are our choicest gifts.

Newcastle. LESLIE T. HARPER.

TRUE KNOWLEDGE.

PROFESSOR BARTLETT, of Dartmouth College, says that many men know more than is healthy, and might better have read less and thought more, thus increasing the mental muscle rather than adipose. The power of Webster consisted, not in the wonderful

knowledge of law he brought to bear upon his work, but in mastering his cases so thoroughly, and stating them so clearly, that they seemed too plain to be argued about. It was a characteristic of Abraham Lincoln that he presented his issues so tersely, simply, and clearly, that he won the very humblest among his hearers, and his readers could readily appreciate his words. Knowledge is not what we remember, but what we make our own. The best thing ever said concerning knowledge is that it is a *power*—the power of taking it in through the senses, and working it over so as to serve the best uses of life. Whoever has this power over what he knows is an educated person.

It is sometimes said that such a one has a good education, but can make no use of it. In other words, he has holding capacity, but no *manufacturing* or *working over* faculty. There are thousands who can repeat nearly all they ever read, but are practical failures. Now, the fact is, the ordinary man gets along with very little knowledge of what books teach. If the most successful merchants, lawyers, doctors, mechanics, grocers, contractors should be examined in algebra, higher arithmetic, and ancient, or even modern history, and geography, how would they stand? Give them the same examination their children receive in the higher grades of a good district school, and the majority would fail. Does this prove that they are not well educated? Does it show that the drill they received in school was lost?—SELECTED.

FROM THE MISSION FIELD.

Sunday School Reorganized.—On Sunday, March 2nd, 1919, the Leeds branch Sunday-school was reorganized. Brother Jesse E. Sinister was sustained as superintendent, and Brother Isaac Andrews as first counselor.

Star in the East.—At the regular meeting of the "Order of the Star of the East" on March 4th, at the Theosophical Lodge, Leeds, President Joseph S. Nelson occupied the major part of the evening with an address entitled, "The Latter-day Saints' View of the Coming of Christ." Questions were asked and answered. Most of the audience seemed very interested. Mr. F. S. Farrar is the Secretary of the Order.

Baptisms.—On February 22nd, 1919, a baptismal service was held at Glasgow, Scottish conference, when thirteen candidates were baptized by President Ivin Hoggan, and confirmed immediately after by President Hoggan and several of the local Elders from the Airdrie and Glasgow branches. During the service appropriate and impressive remarks were made by Elder Fred. L. Newton, of the Glasgow branch, and President James L. Graham, of the Airdrie branch.

Socials. The Clayton Relief Society held a concert on March 1st, 1919, when an entertainment was given by a troupe composed of young members from Pudsey and Clayton. The financial benefits derived are to be devoted to the Relief Society work.

Last night, March 4th, 1919, in the Manchester meeting room, Manchester conference, a farewell social was given in honor of President Arthur D. Evans. Friends and saints from four different branches were present. A program, consisting of songs, recitations, stories, etc., was rendered, and a beautiful ring was presented to President Evans, by the Saints, as a token of their love and respect. Brother B. W. T. Norman, president of the Manchester branch amusement committee, acted as chairman.

Missionary Farewell.—With but two days in which to make preparation and announcement, the Leeds branch, assisted by the Pudsey branch, gave a very enjoyable farewell entertainment to Brother Harry Greenall, who was to depart for the Nottingham conference. On the same evening, February 27th, 1919, Elder E. Henry Clarke, who was to leave within a few days to take charge of the Birmingham conference, delivered his farewell address. Recitations, songs, readings, a dialogue, and a violin solo were well rendered for a "programme impromptu." Brother Greenall bore a strong testimony and declared that his greatest desire was to be worthy of the celestial kingdom. President Joseph S. Nelson had charge of the meeting, which had been arranged by Branch President Fred. S. Farrar.

Branch Conferences.—On Sunday, February 23rd, 1919, a branch conference was held at the Sunderland branch, Newcastle conference. A priesthood and lady-missionary meeting, and two other sessions were held, at which President Leslie T. Harper and Elder James E. Rennie were in attendance. The Sunday-school was reorganized. Brother William W. France, who had been acting as superintendent, was honorably released, and was succeeded by Brother Frederick Oates. Other necessary officers were appointed and set apart for their respective callings. A Relief Society organization was also effected, with Sister Hilda Howey acting as president, and Sisters Florence France and Nora Oates acting as counselors.

On March 2nd, 1919, a branch conference was held in the Little Chapel, Singlewell Road, Gravesend, for the Gravesend branch, London conference. The children rendered the program at the opening meeting. The Priesthood meeting took up the subject of building up the branch, and all agreed to do tracting. At the closing session, President James Gunn McKay delivered an address on "the Signs of the Times."

Releases and Appointments.—Brother Harry Greenall, a priest, of

Dennington, Leeds conference, has received a call from the mission president, to fill a mission in Great Britain, and was ordained an elder and set apart for his mission, by President George F. Richards, March 2nd, 1919. He is appointed to labor in the Nottingham conference.

Elder Walter Roberts, of Stockport, Manchester conference, was set apart as a missionary in the British Mission, March 2nd, 1919, by President George F. Richards. Elder Roberts has received the appointment to preside over the Manchester conference, succeeding President Arthur D. Evans, who has been released to return home and expects to leave Liverpool on March 12th.

Elder Emmanuel H. Clarke has been released from his labors in the Leeds conference, and appointed to labor in the Birmingham conference, beginning on March 9th. He will preside over that conference, succeeding President State England, who is released to return home and expects to set sail, March 19th.

Elder Frederick E. Day has been released from his labors in the Birmingham conference, and is appointed to labor in the Bristol conference, beginning on March 10th. Elder Day is to preside over the Bristol conference, succeeding President Robert W. Cluff, who is released to return home and expects to leave Liverpool March 19th, 1919.

Elder Frank Alexander is released from his labors in the Hull conference, and is appointed to labor in the Norwich conference, beginning on March 10th.

DIED.

OAKLEY.—February 23rd, 1919, of pneumonia, in a Portsmouth hospital, Brother William Thomas Oakley, of the Handsworth branch, Birmingham conference. Brother Oakley was born August 29th, 1886, and was baptized and confirmed a member of the Church, November 27th, 1900, by Elders George H. Sperry and D. S. Dowding, respectively. He was a faithful Latter-day Saint, and had served his country a good many years, as a sailor.

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